

The American Friend

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New Series
Vol. XVII. No. 36

Story of the Shifted Center

THOMAS J. BATTEY

Walking Without Fainting

LINDLEY J. COOK

The Garden Spot of Africa

ALICE HOWLAND MACOMBER

A Day in Yucatan

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ON THE HORIZON OF THE CHRISTIAN CHURCH

NEW YORK BIBLE SOCIETY GIVES BIBLES

The beautiful large hotel, The Governor Clinton, was recently furnished and opened to the public in New York. A few days before the opening 1160 Bibles were delivered to the hotel by the New York Bible Society, one Bible to be placed in each guest room. The manager of the hotel then requested the Society to arrange for a special religious service dedicating these Bibles, to be held in the hotel on the first Sunday the hotel was open to the public. The service was held on the third Sunday afternoon in August. The Bibles were piled in the large lobby of the hotel in the form of a cross. The hotel orchestra furnished music, Miss Cornelia Armstrong from the Federation of Churches sang two appropriate solos, one of which was "How Sweet Is the Bible." Rev. Thomas Ross, a New York City pastor, read from the Scriptures, gave a short address on the value of the Bible and offered the prayer of dedication. Mr. John C. West, in a very appropriate address presented the Bibles and Mr. Kill, the manager of the hotel, responded, graciously accepting the gift. It is interesting to note that nearly all the employees of the hotel were present at this service.

PHYSICAL EDUCATION IN RUMANIA ADVANCES

The National School of Physical Education in Rumania has once more called upon the Y. M. C. A. for guidance. This school, the largest of its kind in Europe, was inspired by the physical training work of the Y. M. C. A. secretaries in Roumania, and its methods have been based on theirs. The senior Y. M. C. A. secretary in that country is a member of the faculty, holding classes in gymnasium work three times a week. The directors recently called on the "Y" again when they invited L. C. Schroeder, representing the Y. M. C. A. in France, to give a series of conferences on physical educa-

tion at the school. He visited the school for four weeks, in which time he held forty classes in track and field athletic and wrote a textbook on it which was translated into Rumanian to serve as the basis for a prospective course in that subject. He met the instructors of the school three times a week to discuss problems in physical training, and was invited to lecture before the entire school on physical education methods in the United States.

SUPREME COURT BUILDING AT WASHINGTON

Designs have been drawn by architects for a new Supreme Court Building to be erected at Washington, D. C. Heretofore the Court had held its sittings, and had its offices in the Capitol Building. The new building when erected will in general design harmonize with the other public buildings. The dimensions will be 385 feet by 304 feet. It will be of the classic type, the Corinthian style having been adopted as the basis for the exterior design. It will be four stories in height and will contain besides the court room (which will be 64 feet square, and 30 feet high, about 60 per cent larger than the present court room), justices' rooms, offices, library with capacity of nearly 400,000 volumes, conference rooms, lawyer rooms, and a host of rooms for general purposes. The estimated cost of the building is about \$10,000,000.

LONG BEACH COUNCIL ADOPTS MEASURE

Magazines, newspapers or other periodicals containing cigaret or tobacco advertisements which show the picture of any person will become contraband after September 15, according to the terms of an ordinance adopted by the city council of Long Beach, California. The measure was carried in the council by a vote of five to four. The ban on picture also applies to films which might be applied to motion picture showing any person smoking, according to opponents of the measure. The ordinance also forbids the sale of cigarets by vending machines and prohibits the sale of tobacco or cigaret to any person under eighteen years old. A maximum fine of \$500 or thirty days in jail is provided for violation of the ordinance. Long Beach is a city of around 185,000 population.

WORLD CONGRESS OF ZIONISTS AT ZURICH

The sixteenth biennial Zionist Congress, which was in session in Zurich, Switzerland, for two weeks, closed, August 1, with the election of Dr. Wieszman, London, as president, after severe opposition on the part of one of the groups of the congress. A coalition of the various groups formed the executive committee. Resolutions of protest were adopted at the final session against anti-Jewish persecutions in Soviet Russia and in Yemen, Central Arabia. Other resolutions adopted expressed the views of the Zionist congress on the policies of the British administration in Palestine. A budget of \$3,750,000 for Palestine work in the coming year was approved.

AN ANCIENT SYNAGOGUE DISCOVERED

Excavations undertaken by the Archeological Department of the Hebrew University at Beth Alpha, near the foothills of Gilboa, Palestine, have revealed the floor of an ancient synagogue approximately 87 by 44 feet. On the floor of the prayer hall was a mosaic of the signs of the Zodiac set in brilliant and beautiful colors of twenty-two different shades. Inscription were found both in Hebrew and in Greek, and in a marvelous state of preservation.

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WALTER C. WOODWARD, Editor

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EDITORIAL

When Is an Editor Over Cautious?

FRANKLY, after several years of experience we don't know. The wisdom of a serpent and the harmlessness of a dove constitute the authoritative standard for effectiveness in righteous works. It is a difficult combination. Excessive wisdom, which is over caution, means a harmlessness that is negative and innocuous. Whether in the case of editors or others it is always difficult to know when to speak out and when to hold one's peace. There are those whose ruling passion, if they have a passion, is that everything be kept smooth and placid and that no semblance of controversy be tolerated. Their motto is—he serves best who disturbs least. On the other hand there are those who feel deeply that it is written in the law of civilization that progress comes only by disturbing the waters of complacency and content. Sometimes we keep the peace and sometimes we disturb and as a result we manage now and then to displease both wings. It is indeed a wise editor who knows when to contain himself and when to let nature caper.

If anyone can perfect a formula for editorial procedure we should like to see it. Ordinarily, just when we think we have found one of our own, something happens. It is too often the case of saying what we shouldn't have said and leaving unsaid the thing which we should have said; that is, judging from the reactions which come in. If an editor thinks he knows his readers, let him take heed lest he fall. It frequently occurs that the thing which we feel will make trouble never gets a rise when at the same time we let something apparently harmless go by that adds to the U. S. postal receipts.

On the whole, however, we are encouraged to believe that readers are more and more assuming the attitude of being willing to read points of view differing from their own. We were greatly encouraged to get this the other day from a subscriber. In renewing his subscription he says: "If the editor of THE AMERICAN FRIEND does not suit me and if his point of view is not to my liking or even to my belief, then I owe it to him to read his paper more diligently to see if I can help him or by chance he might help me. I hope you will forever forget whether or not your work as editor pleases me." We realize that his tribe is one of the smallest in Israel but may it rapidly increase!

One Sunday morning sometime ago when the

Editor was preaching in a Friends meeting he was conscious of the fact that there were two Friends in the congregation who would perhaps be critical of a certain part of his message. While not wishing to lessen his emphasis, he did endeavor to balance the truth properly so as not to be misunderstood or to give undue offense. Having got through the danger section he looked at his two hearers to see how they had taken it and found them both asleep!! Next time this Editor will not be quite so cautious. And, likely enough, *he* will be caught napping then!

Attacks the Movies for Selling Synthetic Sin

DURING recent weeks a vigorous crusade against the evil influences of the moving picture industry upon our national life is being waged by that stalwart and aggressive journal of the Episcopal church, *The Churchman*. Attacking the movies for their prurient presentations, the editor has leveled his shafts at Will H. Hayes and Carl E. Milliken, prominent Presbyterian and Baptist laymen, respectively, as the "fence" of respectability which the moving picture producers have thrown up as a defense against unfavorable public criticism. Our contemporary makes short shrift of the contention that the producers merely furnish what the public wants, contending that if such church leaders as Hayes and Milliken have any worthy function whatever it is not to pander to low desire but to exert their power to raise the industry to higher ethical levels.

Somewhat earlier in the year Roger Babson threw down his gauntlet by declaring that his study of the prevalence of crime "lead directly to the movies as a basic cause of the crime wave today." Mr. Milliken replied with an elaborate set of statistics and graphs for the purpose of refuting the charge. One of the high powered press agents of the moving picture industry declares that the movies are proving a great moral force and a deterrent of crime inasmuch as the villain is invariably apprehended and punished, thus showing the youthful picture addicts that crime does not pay. Obviously, if this is the best defense which the moving pictures can make, their case is lamentably weak. In discussing this question the *Christian Register* makes this discerning comment with which we are in hearty agreement:

"The trouble with motion-pictures is a more subtle one than that of inciting to crime. This producers know, and no doubt they would correct the difficulty

if they could. We human beings have emotions which should be controlled, and must be in a well-ordered community; but in practically every motion-picture these emotions are given more or less free play. One can hardly see a picture which does not turn on the impulse of sex. A great deal of the lax morality of today takes its rise from indulgencies portrayed on the screen. These indulgencies have become so common that the community accepts them, goes to see the picture, and says nothing. We declare with emphasis that here, and not in the hatching of crime tendencies, lies the danger, not only to you and the public generally but to the entire industry. No age, yet, has been able to play fast and loose with the deep-seated instinct of sex and maintain its stability. We must have standards. We must have laws. We must have conventions. They may not be the best. We may criticize them, and wish to remove the fetters. But the fact remains that most of us are lost without standards of some sort. The sex standards of the motion-picture world are perverted, demoralizing, often degrading. Here is one of the greatest, perhaps the greatest, opportunity for influencing youth this age has seen. Here is an industry which, with the coming of the talking element, may rise to the dignity of a great art. But it will not do this until producers heroically lift it out of the purely sensational, sensual, and neurotic."

Years ago when the moving picture was just beginning to be an institution to be reckoned with many took an outright negative position and would not countenance patronizing it in any way. The develop-

ments of intervening years have made this position practically impossible. For good or evil the moving picture has become an all but established part of our public life. We are glad that the issue of moving picture standards is being raised so vigorously and we believe that Christian people have something to say thereon. On the one hand there should be general and vigorous protest against bad pictures. On the other hand there should be equal encouragement of pictures that are high grade, educational, artistic and cleanly entertaining.

Toward this end the Federal Council of Churches has lately sponsored the appointment of a Commission for cooperating with the moving picture producers for the purpose of securing a higher grade of pictures. We admit that there is always some danger of a compromise, even in such a friendly gesture of cooperation as this. The only alternative, however, would seem to be to stand off and criticize and accuse without doing anything positive on behalf of our children and young people. While our representatives at the top are working for a better order, we in our local communities can do much in at least two ways: first, by exercising as careful discrimination as possible in the choice of pictures for our children; and second in keeping in sufficiently close touch with our moving picture houses to let them know of our approval of good pictures and to make personal request for the presentation of pictures which we know to be wholesome.

The Story of the Shifted Center

BY THOMAS J. BATTEY

Given as a Devotional Hour Message at New England Yearly Meeting

THERE is no monopoly of high ideals, and they ask for no copyright. All the protection they require is ability to understand them and power to build them into lives, or, in the Master's most significant challenge, "He that hath ears to hear, let him hear."

We may well pause for a few moments in this prayerful mood, while we call to mind that great question in the 28th chapter of Job, and the answer there given to it:

"Where shall wisdom be found, and where is the place of understanding? The deep saith, it is not in me, and the sea saith, it is not with me. It cannot be gotten for gold, neither shall silver be weighed for the price thereof. No mention shall be made of coral nor of crystal. Yea the price of wisdom is above rubies. God understandeth the way thereof, and He knoweth the place thereof."

Yes, and all the way along the ages, he has at sundry times and in divers manners been making his way known to the sons of men. Whether or not he has guided me to the uplifting thought we fain would hear this morning I dare not say, but after much questioning and hesitation my mind somehow became riveted to an expression in Hebrews 7:16, which is this: "Made not after the law of a carnal commandment, but after the power of an endless life." I am not curious just now to inquire into the setting of this thought jewel, though that may be important. But a diamond is a diamond whatever its setting, and by its own intrinsic value and brilliancy will glorify whatever setting you may give it. We want today some great uplifting message, some high ideal that, as we

think it out, will unfold before us as the first faint streaks of dawn unfold into sunrise and the onward march of day. Have we not found it here in this word-picture, this jewel embedded in the inspired thought of the unknown author of "A letter to Hebrews?"

Let us now with reverent hands detach this gem from its setting, and holding its shapely facets up to the sunlight, notice their flashes of color and try to learn their significance. It is first of all a vivid study in contrasts. We have here pictured two guiding stars, pole-wide apart, yet with rare skill brought close together in thought, that each may instantly act as a foil to the other. Here are two keys to unlock the mysteries of life. One key is like the dead hand of the past that closes the door to further light, the other is the key of David which openeth and no man shutteth and no man openeth, which shuts out the weaknesses and imperfections of past dispensations and unlocks the infinite possibilities of the future. Listen again to the expression, "Made, not after the law of a carnal commandment, but, after the power of an endless life." Could there be a greater contrast? Slavish limitation to a fixed and final pattern on the one hand; flexibility, freedom, control by an inward impulse, with hope of unlimited progress on the other. Whereunto shall we liken it?

It is like unto one leaving the stuffy, much-breathed air of a law court for the freedom of the hills and forests—for the brookside and the ocean shore where the yet unfinished work of creation is still in progress, where atom and molecule, plant

cell and nerve fiber, chemic and electric forces under the guidance of the Unseen Artist

"In city or in solitude,

Step by step lift bad to good

Without halting, without rest

Lifting better up to best,

Planting seeds of knowledge pure

Through earth to ripen and through heaven endure."

Or again, and more to the point, it is like leaving the hum-drum schools of the ancient Rabbis for a walk in the fields with Jesus Christ, to hear him read to us his spiritual lessons from every flower and fruit that grows; from the flowing colors of the sunset and the sunrise, from every blade of grass or sparrow's fall, to the sheep lost from the flock or the boy from the father's home. Do we catch the glow of the diamond as we listen to the Master's words and discern a fuller meaning in this expression—the power of an endless life?

Now to the subject of our meditation this morning—"The Story of the Shifted Center." It was during the second century of the Christian Era that the astronomer Ptolemy of Egypt gathered up the astronomical lore of the ancient world into one great work containing what is still known as the Ptolemaic System of the heavens. It set forth many things that had permanent value, but it was built on one fatal error. It held that the earth was the fixed center of celestial movement and that the sun and planets with all the host of stars swung daily in great circles around it.

Absurd as this theory seems today it nevertheless held undisputed sway over the minds of men for two thousand years and only lost its grip on mankind when fresh discoveries and wider knowledge compelled men to shift the center of motion from the earth to the sun, where, of course, in our solar system it always had really been. Then and only then could astronomy be revolutionized, and become the exact and beneficent science which we now know it to be. Even so it was by no quick or easy way that the new or Copernican theory became established. It never is that way when the center of gravity in human thought and action must be shifted. By long centuries of study, discovery and teaching, through opposition, bigotry, persecution and poverty must the truth work its way before it can come to its own. And what Copernicus, Kepler, Galileo and their coworkers did for astronomy in the realm of Physical Science, Jesus Christ did for men in the higher and more important fields of moral and spiritual truth. He shifted the center of gravity from the Law of a carnal commandment to the Power of an endless life.

An item in a Boston paper once said this of Phillips Brooks: "The day had been dark and gloomy but Phillips Brooks walked down Newspaper Row and all grew bright." One greater than Phillips Brooks once walked down the gloomy centuries of ancient history, setting many old thoughts and customs aside and establishing new ones in their place until the glad evangel of the Son of God began to find a place in the hearts of men, and no longer need human lives be fashioned after the law of a carnal commandment but after the power of an endless life: his life, the same yesterday, and today and forever, as he offers himself to every seeking and asking soul. But here again it is not on flowery beds of ease or on thornless paths that this new evangel must win its way to a reluctant world. While not all who follow in his train may have to drink the full cup of suffering that was his portion, there are still crosses enough to go round, and we do well to remember the attitude of soul of his first followers who rejoiced that they were counted worthy to suffer for his name.

This shifted center of which we speak is further on in the letter to the Hebrews spoken of as the new and living way, which He has new-made for us through the veil, that is his flesh—or his earthly life—by which new way we may enter

the Divine Presence typified of old by the shekinah of God in the holy of holies.

By the doing away of all these ancient and outward symbols, and the simple recognition of this new and living way to the very heart of God by the door of repentance and a changed life, we may find that we have touched the hem of ultimate reality and become ready to say with the Queen of old, "The half had not been told me." And the half never will be told for it is the power of an endless life that is leading us on. And just as the shifted center of motion opened up new and unexpected fields of discovery, to the utter bewilderment of astronomers themselves, so has this new and living way that has been new made for us, opened up for humanity such possibilities for moral and spiritual advancement as are summed up in the utterance of Paul when he speaks of the mystery that has been hid for ages and generations but now hath been manifested to his saints, which is Christ in you the hope of glory. Small wonder that one writer pictures it as something the angels desire to look into, and another makes it appear that the whole creation groaneth and travaileth in pain together until now waiting to be delivered from the bondage of corruption into the glorious liberty of the children of God.

Well nigh 2000 years have sped into the past since this new and living way was disclosed in its fulness to the sons of men and many anxious souls are asking, "Watchman, what of the night?" The answer is far from satisfying. Crime is rampant, doubt and uncertainty are all too common. The old sanctions are losing their hold, especially with the younger generation. Hate and Force have not surrendered to the new order of Love and Goodwill. And yet, one must be dull in eye and ear who cannot in these days hear the sound of a marching in the tops of the mulberry trees or see in the handbreadth cloud a promise of abundance of rain. Have we forgotten our watchword, "One day with the Lord is as a thousand years, and a thousand years as one day?" Set the twenty Christian centuries against the millenniums elapsed since the first savage in the forest learned how to kindle a fire and thereby start the march of civilization.

Let us not be impatient for results. It is with the process of the suns that the thoughts of men do widen. We need more of the calm insight of the old prophet who wrote: "He will not cry nor lift up his voice, nor cause it to be heard in the street. A bruised reed will he not break, and a dimly burning wick will he not quench; he will bring forth justice in truth. He will not fail nor be discouraged till he has set justice in the earth, and the isles shall wait for his law." What a picture is this of the infinite patience, of sympathy with weakness, of steadfast purpose! There is no looking backward; having put his hand to the plow the furrow must be finished at whatever cost! This is the gospel of the forward look. There is no place for discouragement here. Pessimism is excluded. An easy optimism is equally at a discount. An ultra conservatism finds no encouragement.

If any there be who, like Mary of old, are still watching at the tomb of a dead Christ, wondering why it is empty, or if there be others worshipping too long at the shrines of buried saints, the following words of an author, to me unknown, may possibly be illuminating. They are lines from a poem whose subject is that confession of St. Paul: "Being more exceedingly zealous of the traditions of my fathers." The poem pictures the experiences of two watchers in a costly marble tomb. The buried saint has wakened from his long sleep and the results are rather startling. But with the day-dawn while the watchers slumbered, there came a cry, such as glad victors after hours of battle send up on high. They saw the dead man living, free and mighty, stand on his tomb. They heard

his voice like the laughter of a clarion ring through the gloom:

"The Morning breaks O brothers who have watched me,
Breaks and I go.

For the hours spent beside me in my prison,
Thanks, thanks I owe,
And none the less that here ye tried to hold me.
Ye could not know,
But I remember—On my spirit flashes
A light far-hurled,
And I must go forth to fight the unended battle
In God's great world!"

Joyous he sped into the joyous morning,
They bided lone,
And with dropped voices each unto the other,
Uttered his moan:

"Oh brother, while we watched him here together
In the dim cell,
Swept the white marble, heard the dripping fountain,
Was it not well?
Brother, 'twas well; in evil hour I lifted the severing knife.
Thy words were wise and my rebellious kindness
With folly rife.
O for the days of Death's unchanging order.
Alas for life!"

That christian scholar, Sidney Lanier was at one time a professor in Johns Hopkins University. As Doctor of Letters he walked through the pantheon of the world's great authors with all the devotion of a lover, but with the keen eye of a kindly critic. In a poem of his called "The Crystal," he points out with incisive phrases as he passes each statue in review not only their splendid contributions to human thought but their human foils and frailties as well, until he comes to that of One, before whom his voice of criticism is silent and his head is bowed in worship while he utters these words:

"But thee, but thee O Sovereign Seer of time,
But thee O poets' Poet, Wisdom's tongue,
But thee O Man's best Man, O love's best Love,
O perfect Life in perfect labor writ,
O all men's Comrade, Servant, King or Priest,
What if or yet, what mole, what flaw, what lapse,
What least defect or shadow of defect
What rumor tattled by an enemy
Of inference loose, what lack of grace
Even in torture's grasp, or sleep's or death's
O what amiss may I forgive in thee?
Jesus, good Paragon, thou Crystal Christ.
Amen, Amen."

"I hear the Christmas angels
The great glad tidings tell
O come to us, abide with us,
Our Lord Immanuel."

Walking Without Fainting

BY LINDLEY J. COOK

AS A BACKGROUND for this text (Isaiah 40:31) it is well to read the entire fortieth chapter of Isaiah. In the previous chapter the word of God has come to King Hezekiah through the lips of Isaiah telling him that the kingdom of Judah will surely be carried away captive to Babylon. Nothing could have been more dreaded than such a catastrophe. Captivity meant slavery, suffering, degradation, loss of property, loss of nationality through deportation. Isaiah knew this message would strike terror to the hearts of his listeners.

Isaiah was anxious to lead his countrymen back to God. He took advantage of this opportunity to persuade them to turn from their sinful and disloyal lives to the source of all power. In the face of such a message of doom, Isaiah pro-

ceeds to paint a most wonderful picture of an all-powerful God. "'Comfort ye, comfort ye my people,' saith your God. Speak ye comfortably to Jerusalem; and cry unto her, that her warfare is accomplished, that her iniquity is pardoned, that she hath received of Jehovah's hand double for all her sins." "Behold the Lord Jehovah will come as a mighty one, and his arm will rule for him: Behold, his reward is with him, and his recompense before him. He will feed his flock like a shepherd, he will gather the lambs in his arm, and carry them in his bosom, and will gently lead those that have their young." This is a picture of a God of justice who punishes for sin, but who is full of loving kindness and compassion—one who will feed his flock and gather the lambs in his arms. "Hast thou not known? The everlasting God . . . fainteth not, neither is weary; there is no searching of his understanding. He giveth power to the faint; and to him that hath no might he increaseth strength. . . . They that wait for Jehovah shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint." Isaiah says that God's understanding and wisdom for humanity is beyond our searching: if we wait upon God in faith and love he will renew our strength so that we will be inspired to mount up as with the wings of eagles, and will be given the strength to walk through the routine of life without fainting.

The tragic side to the preaching of Isaiah is that Judah did not "wait upon the Lord." Destruction and intense suffering came upon Isaiah's beloved nation. But in captivity the children and grandchildren of Isaiah's people read his sermons and learned to "wait for Jehovah" and renew their strength. Isaiah's generation was aimlessly drifting after the "thrills" of their times; there was no great guiding purpose to direct their lives. Ezra and Nehemiah were able to turn their attention to Jehovah under the stress of suffering and shame in a time of captivity. The idea of a return to Jerusalem challenged their whole attention and became a tremendous source of power in their individual and national life.

We find people on every hand today who are trying to live on "thrills" as did the people of Isaiah's time. Thrills are all right occasionally, but when people try to use them as a steady diet of food for the soul their personalities soon become sickly, and their souls wither as a plant in a dry and thirsty land. When the hard work, the difficult problems, and the disheartening troubles of life close in upon them they become pessimistic and are not able to rise above their troubles and see the sunshine of God's purpose and power and love shining for them. They fail to see that hard work and knotty problems are stepping stones to a greater and nobler life because their "thrill diet" has failed to teach them the meaning and purpose of their existence. It is hard for people to walk by faith when there is no goal ahead.

Love for God and faith in his plan for our lives give unlimited strength to us. "They that wait for Jehovah shall renew their strength." When we meditate upon God and study to see the intricacies of his creation we come to see his plan for our lives. We discover his revelations of glory and power to his children through the centuries of history. We feel his spirit moving in our hearts, and if we wait long enough we hear his voice calling us to the service of the upbuilding of his kingdom. We may even hear the words of the Master as he calls us to be perfect even as our Heavenly Father is perfect. This is true prayer; this is what it means to wait for Jehovah. This experience adds "purpose" to life. It drives away pessimism. It renews our strength. It gives us determination to face our problems and hard work and use them as stepping stones to that life of service and nobility which God would have us live.

Untold numbers of human beings have had their strength renewed through a close walk with God. George Muller, a poor minister in a poor section of London, walked close with God and waited for him to speak. There came to his heart

the cry of orphans upon the streets. Nothing was being done for them. George Muller formulated a plan for an orphanage. Not one was in existence. The idea was foolish. But George Muller told his idea to people and then waited for Jehovah. Money and help came. Through prayer he was able to build the first orphanage in London and start the movement spreading over Europe.

A mother of five children in a Colorado city was left a widow. Her oldest son was only ten years of age. It appeared certain to all who looked on from the outside that the family would be scattered and placed in institutions. But the brave mother decided to hold her brood together and raise them in a Christian home. She prayed and labored at the same time. God renewed her strength and she was able to walk without fainting. She lived to see the last child in her family successfully graduated from college. The power of a dominating purpose and a close walk with God carried her over her troubles to a noble life.

Mr. N. C. Hanks, of Heber, Utah, has written a most entrancing sketch of his life. He and a companion were working their way through college by prospecting in the Rocky Mountains for silver and gold. One morning when the beauties of nature were at their best, a box of caps went off in Mr. Hanks' hands. He was left with no hands and no eyes. Several times he tried to kill himself, but with no eyes and no hands he was unable to do even this. Time went on and his injuries were healed. As he lay in the hospital he had plenty of time to think. He began to develop a desire to complete his college work and do something in the world to inspire others to greater achievement. Without hands or eyes he completed his college education. He memorized many passages of literature, and went upon the lecture platform. With his success as a public speaker he worked his way through Leland Stanford University. He learned to use his remaining talents so that he can care for himself and travel alone. Every year he travels from coast to coast across our nation lecturing to millions of people to inspire them to greater attainment. In his human darkness he has learned to live in the light of God's spiritual world. The great purpose of serving humanity and walking with God has renewed his strength so that he has mounted with wings as eagles, he has run without being weary, he has walked without fainting.

Jamestown, Ohio.

Arturo Morgas

By A. W. MACY

ARTURO MORGAS was a nineteen-year-old Mexican boy living with his parents in the outskirts of a beautiful Southern California city. Like so many of his race, he was a victim of tuberculosis. The family were very poor, and the authorities sent Arturo to the county hospital for treatment. After a few months he was pronounced cured and sent home. Then he secured employment as driver of a motor truck.

One day his machine collided with another, and he was arrested on a charge of reckless driving. The evidence was conflicting. Some of the witnesses said he was guilty, others said he was innocent. The judge decided he was somewhat to blame, and fined him ten dollars, or ten days in jail. He had no money, so he went to jail.

At the end of five days his father had succeeded in borrowing five dollars, and Arturo was released.

But the county jail is always crowded with white prisoners, and during those five nights the Mexican boy had been compelled to sleep on the cold cement floor, with no covering but his scanty clothing. The tuberculosis returned. He died.

The county authorities, somewhat disturbed (let us hope) by the newspaper accounts of Arturo's death and its cause, offered to give the body a charity burial. But the family are

proud in spite of their poverty, and refused to accept it. Funerals mean much to the Mexican people.

So they buried him in a little Mexican graveyard, up in the rocky foothills, where big boulders lie so thick it is difficult to find a clear space large enough for even a child's grave.

A friendly white neighbor, who had known and liked Arturo, brought the family on his truck. The little mother, in a shabby but newly washed and ironed black dress, carried a big bunch of red and yellow dooryard flowers—the Mexicans are very fond of bright colors. The father, rough-handed and awkward, helped her up the steep, stony hillside as best he could.

It wasn't much of a funeral. There was no minister, no funeral director, no burial service. Arturo's seventeen-year-old brother served as master of what little ceremonies there were. After the coffin was lowered each member of the family cast a handful of dirt into the grave.

They jolted back home in the gathering shadows of the late afternoon, and as they entered the outskirts of the beautiful city they heard sweet-chiming church bells calling Christians to prayer.

Pasadena, California.

A Prayer for Travelers

By RICHARD K. MORTON

GUIDE US, O God, near and far, to the good, the true, the beautiful. Show us the deeper treasures of other lands, and make us better, more refreshed, stronger, happier, and more enlightened because of our journeyings. Wherever we may go, be thou with us. Whatever scenes may delight our eye, and whatever peoples may open to us their hospitality, reveal thyself to us in new ways. Give us a new outlook and perspective upon life. Looking into our own hearts and into the conditions of our own homes and country, may we see truths that travel alone could not teach. While we travel, awaken us to the blessings of home and to the love of those who maintain it.

We would also have in mind those who rarely can have a good vacation, and whose feet will never tread strange soil. O make us worthy of the privileges which are ours! Through us may there come to foreign lands and peoples a new sense of fellowship, peace, and friendship. Through our travels may everyone be made happier and more alive to the needs and hopes of all mankind. And may we learn much of life and treasures now strange to us, and return better people, strong in thy service. Amen.

Boston, Mass.

Life's Questionings

The What, the When, the Where, the Why of things,
The Who of men, are mighty themes for thought;
Not what one knows, so much as *why* one ought
To do the right, today, and how it brings
A rich reward in character that rings
So true and weighs like gold—the meaning sought
For which the many strive and would be taught
To know and be, to solve life's questionings.
The points of time and place and purpose true
Are means of sensing personality
Expressed in terms of life; one comes and goes,
Yet, "Whence?" and "Whither bound?" are ever new,
Because the "What" that holds reality
Remains unanswered—surely Someone knows!

JOHN R. WEBB.

Richmond, Indiana.

The early and the latter part of human life are the best or, at least, the most worthy of respect; the one is the age of innocence, the other of reason.—JOUBERT.

At Ohio Yearly Meeting

Mission Interests Well Maintained

CLOUDLESS skies and an atmosphere that would do credit to October greeted Ohio Yearly Meeting Friends as they entered the "Old Yearly Meeting-house" for the opening of the annual sessions, August 20. An impulse to announce ourselves to the world, perchance aroused by "Ye Editor's" itinerary that recently led him on a tour of investigation around this particular spot in Old Damascus, caused a display of the sign-painter's art to greet the eye of the passer-by, bearing the legend "Ohio Yearly Meeting August 20-25."

Following a preliminary service of prayer and praise, the first regular session was opened with an hour of devotion in which John Pennington brought a message on the theme "The Power of a Blameless Life." The vivid and forceful manner in which he spoke gave little evidence of an impaired body and no evidence of lack of mental vigor after a half century and more of arduous work in the ministry. John and Rebecca Pennington, although well past fourscore years, were frequently seen together at subsequent sessions. The Yearly Meeting joined with them in celebrating their sixty-third wedding anniversary.

Visiting ministers were present from eight different yearly meetings. Welcome was extended to Edward Mott, of Oregon; Eber Hobson, of Kansas; Murray Kenworthy, of Western; J. Thomas Chappel, of Baltimore; Millie Lawhead and Clara Ford, of Indiana; Samuel and Lulu Jackson, of Iowa; Harry Parry, of Canada; and Henry Mosher, of New England.

The young people of the Yearly Meeting held their First Annual Conference at Salem immediately preceding Yearly Meeting. Of the one hundred fifty registrants few failed to remain for the week at Damascus. Among the number was Walter Lee, President of the Young People's Organization in Oregon Yearly Meeting.

Edward Mott, former clerk of the Yearly Meeting, now President of the North Pacific Evangelistic Institute of Portland, Oregon, conducted the Expository Hour from eleven to twelve o'clock each of the last four days of the sessions. His theme was the Superiority of Christ. Few men speak as capably on doctrinal themes. These messages were heard by most appreciative audiences. Out of a perspective provided by ten years of absence Edward Mott expressed himself in commendatory terms of the evident and satisfactory progress of the various lines of work in the Yearly Meeting.

Few actions of the Yearly Meeting have been more forward looking than the organization of an Advisory Council and the selection of a full time General Superintendent. The Advisory Council, as organized, is composed of a representative from each of seven boards, namely: Missionary, Evangelistic and Pastoral, Rescue Home, Education, Christian Endeavor, Bible School, and Publication. Through the effort of the Council each board is encouraged to prepare a definite and correlated program for its activities. Homer L. Cox, who completed the year as Superintendent, following the necessary resignation of Samuel J. Mosher, will continue to act on part time until his relations to the Cleveland Bible Institute, as teacher, can be satisfactorily rearranged at which time he will begin full time service for the Yearly Meeting.

Merrill M. Coffin, recently returned from India, gave the Annual Missionary Address to an evening audience that filled the house to capacity. No interest of the Yearly Meeting exceeds that of the foreign missionary work. When annual reports in their forty-first year were read it was realized how accumulating years of steady rise in interest had made this work to become such a sturdy arm of the church. The necessary shifting of missionaries between the fields and the homeland because of civil strife furloughs and impaired health has brought larger numbers of missionaries than usual into the sessions of the Yearly Meeting serving to heighten our interest by the close contact of personal fellowship. Merrill M. and Anna Coffin with their three children Eugene, Lewis, and Catherine; Walter Williams, Leora DeVol, Freda Girsberger, and Ethel Naylor were in attendance. Freda Girsberger, Ethel Naylor and Rachel Mostrom who have been in the homeland since the "Nanking Affair" are expected to sail for China, from Vancouver, on the Empress of Russia, September 12. Nell Lewis, a medical missionary of Salem, Ohio, is, as a new worker, going out with Carrie B. Wood to India, sailing from Montreal, October 24, on the Montclair.

The children were interested and instructed in special meetings held for them each day under the direction of Alta Bailey. A junior missionary program in which the Coffin children gave a demonstration of school life in India, returned missionaries from China explained customs and life there, and special exercises in costume by local children interested adults as well as children.

Murray S. Kenworthy ably represented the American Friends Service Committee

in an outline of the present work of the Committee. Isaac Taylor Headland gave the Law Enforcement address, Herbert Handy spoke for the Christian Endeavor Union, Walter Williams for the Bible School Committee, and Eber Hobson for the Committee on Indian Affairs.

The Yearly Meeting closed as it began with a day of unbroken sunshine. The hundreds that know Yearly Meeting just as a "Big Sunday" came early and remained in sufficient numbers to crowd the house to the doors for the final evangelistic service. Homer L. Cox brought the closing message.

ITEMS OF INTEREST

The Meeting on Ministry and Oversight raised the standard for the evidence of a gift in the ministry by requiring two years' experience in preaching before recording. A number of proposals for recording were deferred.

Payton Cox, Freda Girsberger, and Alma Budman were recorded as ministers.

The Tithers League, organized two years ago, reported a membership of one thousand and three.

Edward B. Jones, of Mt. Pleasant, Ohio, after serving sixteen years as treasurer asked to be released. Curtis A. Ellett is the newly appointed treasurer.

The Book and Tract Depository, under its efficient secretary, Anna Haldeman, has doubled its sales for the second year in succession.

Friends Rescue Home at Columbus reported a distressing increase in the need for such an institution.

A new concrete sidewalk was appreciated by Main Street pedestrians.

The dining room received its greatest patronage. Second table patrons are favoring increased facilities.

R. S. C.

A NEW BULLETIN IDEA FOR PASTORS

The Layman Company is now putting out its Tithing Pamphlets in four-page Bulletin form, printed on two inside pages only, other two pages blank, for local material. The cost will give a saving of at least \$5 per week to any pastor who uses four-page bulletins in his Sunday services. A good opportunity for five or ten weeks of tithe education without expense or special distribution. Twenty subjects to choose from. Send for free samples and price list.

Please give your denomination.

THE LAYMAN COMPANY.
730 Rush Street, Chicago.

Even fervent peace agitation is open to criticism if it is not based upon a deep conviction that all war under any circumstances is wrong.—JOHN LEWIS.

The Friends Meeting in Richmond, Virginia



OF the meetings which compose Baltimore Yearly Meeting of Friends, there are seven located in Virginia. They are not strong numerically, but they have an interesting history extending back more than a hundred years.

Of special interest at this time is the meeting located at Richmond, Virginia, because of increased spiritual vigor manifested during the past three years. As a consequence the meeting has increased in numbers, and the purchase of a building for a church home is accomplished.

Before giving details of present activities let us look briefly at some interesting points of its past history. Here is an extract taken from the records of the White Oak Swamp Monthly Meeting:—"At a Monthly Meeting held at White Oak Swamp 5th month 20th, 1795. In answer to the second query:—No meeting houses built, but a meeting by indulgence permitted to be held in Richmond." In 1797, a lot was purchased on the lower side of Shockoe Creek and a brick building forty feet square was completed in 1799.

It seems that the Richmond Meeting was still an indulged meeting, for we have this minute, which we quote: "7th month 7th, 1799. The Committee reported they did not feel that the Richmond indulged meeting is ready for the appointment of overseers." "2nd month 8th, 1800—The Committee reported they have conferred with members of that Meeting, which proposed the names of Samuel Parsons and George Winston as overseers. This meeting approves." "7th month 11th, 1801—Mary Davis and Sarah Parsons were appointed overseers."

We do not have the records telling about the appointment of Elders, but by this time the organization was more

nearly completed with a men's meeting, and a women's meeting organized for business with overseers appointed from each.

In 1836, the meetinghouse was so badly damaged by fire that it was necessary to appoint a committee to consider the matter of rebuilding. The records give these names, which may be of more than local interest: Fleming Bates, Robert White, Lemuel Crew, Elijah Cook, Nathaniel Crenshaw, Samuel Terrell, Samuel Hargrave, Joel Cook, Robert Butler and Amos Ladd.

It would seem from the records that \$250 was received toward the rebuilding of the new meetinghouse. We suppose this amount was in addition to what was realized from the sale of the church property. At any rate, a new meetinghouse of frame, surrounded by a high brick wall, was built at the corner of 19th and Cary Streets, date not given. During the war between the States, this building was occupied by Confederate troops. It was at this time that some of the records were lost. Soon after the war, this property was sold and a lot purchased on Clay Street where a brick building was erected. This continued to be the home of Friends Meeting until October, 1909 when the property was sold and meetings were held, for the most part, in the Y. M. C. A. Building, second floor. In 1872, the Friends of Richmond did a fine piece of work in providing a home and school for colored orphans. This is now largely in the hands of the colored people, but Friends still maintain an interest in its affairs, and there are five members of our meeting on the Board.

About three years ago several Friends moved to Richmond and identified themselves with the Friends who were still

holding meeting, although few in numbers, about seven in all. Others became interested in our meetings and some joined our group until now we have a membership of twenty-six. About double this number have manifested varying degrees of interest, some of whom attend regularly and are a great help. We hope in time they may see their way clear to join our group also.

We are looking forward to the time when we shall be in our own church home. This will be about October 1st, 1929. The building, which we have purchased, is constructed of plain white stucco. It is quite attractive, because of its simplicity and beauty. The location is good being opposite a small park and in the midst of a very good residential section. We believe it is an opportunity for building up a Friends Meeting.

So far, we have worked without the assistance of a pastor or a resident minister, although one of our young men has given evidence of the gift of ministry, and we have recommended recognition of that gift. We believe there are others also who may be deserving of this recognition as time goes on.

Our meetings for worship are seasons of spiritual helpfulness. We meet in quiet waiting and communion—a communion not of outward form, but of spiritual contact with the mind of God. There is a sweet assurance of His presence prompting the individual to present himself a living sacrifice and give forth as the Holy Spirit may direct.

Following our meeting for worship at 11 a. m. is the Bible School at 12 m. This usually convenes for about thirty minutes. The average attendance is about 27, mostly young people and adults. Our present location is not favorable for the attendance of children of primary age unless accompanied by parents.

Our young people organized a Christian Endeavor Society in January of 1928. They have had charge of the meeting for worship a number of times, and on one occasion a number of them went to an Indian Reservation about twenty-five miles southeast of Richmond where a mission station is located, and led in the afternoon service. A part of the service consisted of three talks based on a text of Scripture given by three of the young people. The Indians are expecting them to come again in the near future. The Society has recently become a member of the City Union of Christian Endeavor, and thus enlarged its field of service.

We have two study classes, which meet alternately every other Sunday evening. The Mission Study Class has become familiar with the work of our own missionaries as well as others in their various fields of service. The Class in Church History and Doctrine has made a study of Friends History, and the distinguish-

ing doctrines of their Society. This year a number of book reviews were given.

The Elizabeth Fry Society is another organization of the meeting for the purpose of building up the meeting and promoting the social life of its members. The membership of this society is composed of the women of the meeting and others who are interested and wish to help, although not identified with our meeting. We now have almost \$200 on hand, which we expect to apply on the meetinghouse when we obtain possession. Our trust fund from the sale of the Clay Street property will be applied on the purchase price of our new church home, but it will not be sufficient, and we are hoping that contributions from various sources will greatly reduce the necessary indebtedness.

In closing it should be said that our young people are active in all the various departments of church work, and are a great help. We are also encouraged by the transient visiting Friend who drops into our meeting and worships with us. We extend a cordial welcome to all who have a concern for the maintenance and extension of the friendly message in Richmond, Virginia and vicinity.

M. F. W.

LOUD CALL TO LAYMEN OF INDIANA AND WESTERN

A great Fall conference of Laymen, for laymen and by laymen is called for September 18 to 22, inclusive, at Quaker Haven on Dewart Lake fourteen miles northeast of Warsaw. The best laymen speakers of these two Yearly Meetings are promised for this occasion: E. T. Albertson, State Sunday School Secretary; Walter C. Woodward, Editor THE AMERICAN FRIEND; Mrs. Bertha Ratcliff, Representative of Purdue Agricultural Department; Palmer Edgerton, Representative of Purdue Agricultural Department; Lige Draper, Superintendent of Sunday School, Amboy, Indiana; Ancil Ratcliff, County Surveyor of Grant County, Lillian Hayes and others.

The outstanding theme throughout the program shall be "The Universal Ministry of Laymen." A Bible Hour and Laymen's Round Table Conference each day from ten to twelve; a vesper and evening address each evening from six-thirty to eight-thirty. Special music contributed by the best talent from the various local meetings has been promised for every service.

Friend families should take their vacation during this conference. Besides the conference treat all morning and all afternoon can be devoted to fishing, boating and swimming. It's the best season of the year for fishing—the prettiest time of the year at the lake. Every family needs an after harvest vacation.

The cost of this conference is so little

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that no one need stay away on that account. The beautiful Beulah Lodge has accommodations for seventy-five men and seventy-five women. The dormitory accommodations will be furnished at 50c each for the full time—besides a dozen or more cottages are available by special arrangements—tenting space is free. Meals will be served at the dormitory dining room at \$1.00 per day, or 35c per meal. Fish dinners every day provided your minister comes along to catch the fish for the laymen dinner.

Two Y. M. C. A. secretaries will arrange a program of recreations, horse-shoe, croquet, volley ball and tennis games will be provided for your pleasure.

The overhead expenses of this conference will be provided for by a registration fee of 50c per adult.

The young people and the preachers have had their conference now the Pa's and Ma's, Uncle's and Aunt's day is coming—make it a week-end long to be remembered for *you*, and your *home* and *your* meeting. Bring two blankets, a pillow, a tin pan, cup, knife, fork and spoon if you stay at the lodge and don't forget the fishing tackle.

Many of the laymen enjoyed the ministers' conference. It is hoped that many of the preachers will drop in and get pointers from the laymen.

DR. V. E. BALDWIN,

Promotion and Program Chairman.

LEE WRIGHT,

Chairman Accommodation, Ground and Registration.

AT WINCHESTER QUARTERLY MEETING

Winchester Quarterly Meeting, held August 17, was a time of great rejoicing over the truly wonderful spirit of the "Young Friends" and of sorrow that our dear Friends Wm. J. and Flora T. Sayers would not be in our midst again as members. Yet while they may *live* at Richmond they will always *belong* to Winchester.

The meeting was well attended despite the busy season and vacation time, and much genuine interest was manifested in the various departments of work. George W. Bird, Edna R. Redick of Arba, and

Levi Johnson of Kansas, were in acceptable attendance.

In the Meeting on Ministry and Oversight, a helpful message was brought by Chas. E. Hiatt, Superintendent of Indiana Yearly Meeting. He spoke feelingly of the duties of Elders and Overseers, especially of the former in their "responsibility of the spiritual conditions of the membership and the congregation." He urged that they do their full duty in encouraging those who give evidence of true spiritual exercise in meetings for worship, and restrain those who do not give such evidence.

There was marked interest in the 9 o'clock session of Young Friends. A happy Song Service was conducted by a group from the Lynn Meeting. William J. Sayers in his lesson on Quakerism stressed the fact that Young Friends have a rich heritage in the Quaker of the past and that today there is as much opportunity for great achievements in spiritual things.

In this age, when so many deplore the spirit of lethargy, one is lifted above the feeling of depression when the Young Friends bring their faith, enthusiasm and energy to the fore, and in the meeting for worship they took the lead with songs, instrumental numbers, readings and talks. The theme was "The Prayer Life of the Young Man Jesus," taken in part by Herbert Kinsey, Victoria Hubbard Lawrence and others. The older Friends were touched by this service as was manifested by the prayer service taken part by all. The benediction was pronounced by their grand old young man as they affectionately call Ira C. Johnson.

The business session was as usual conducted with dispatch. Frederic E. Carter was chosen clerk and David Harris re-appointed Quarterly Meeting Superintendent. Letters of sympathy were directed to be sent Clinton O. Reynolds and Winifred H. Milligan. The meeting stood to express their appreciation of the services of Wm. J. and Flora Sayers. The meeting adjourned to meet in November next.

J. L. M.

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary—20 S. 12th St., Philadelphia Pa.

THE GENEVA HOSTEL SEEN WITH NEW EYES

A couple of months ago, Margaret A. Lester attended a meeting of the Service Committee preparatory to leaving for her summer's service in the Geneva Center. We have now received a letter from her, telling of the work and life there.

"As you probably know, the Hostel is now filled with about fourteen Zimmern students of all nationalities. The Friendly spirit which pervades the household makes a wonderful uniting force, permeating the lives of all in the house. The value lies in the common life together, and this value would not exist if the Hostel was used by transients whose days in Geneva were largely colored by the spirit of 'rush' to see as much as possible in the shortest possible time. One room, however, is available for Friends en route. The Hostel can make a unique contribution to the international life.

"My work in Geneva as I see it now will consist largely in bringing Friends who pass through in touch with people of interest in Geneva through social gatherings and meetings in our Center, and also in helping Friends to find their own particular centers of interest in the town. On the 25th of July the conference of World Federation of Education Associations opens here. The Sherwood Eddy Party and the Carnegie Peace Foundation Party are passing through at that time."

(Note: The "Zimmern students" are attending the six-weeks' Geneva School of International Studies under Dr. Zimmern. The Hostel is housing some of its students during the summer when no Quaker students are in attendance.)

MODERN "PUBLISHERS OF TRUTH"

The Quaker Verlag, or Publishing House, is one of the most important pieces of work of the German Yearly Meeting. Until very recently, it has been, in law, the private property of Heinrich Becker, its manager. Now it has been placed under a board of trustees of the German Yearly Meeting, which thereby takes over the ownership. Hans Albrecht, Clerk of the Yearly Meeting, is president of the board. The Verlag has a twofold business: to *publish* and to *sell*, as widely as possible, to spread the Quaker message in Germany, regarding this publishing as necessary publicity, and not a purely self-supporting concern. As matter of fact, the Verlag, in increasing its sales, becomes

steadily more nearly self-supporting. The manager now is Gerhard Hildebrand, of Berlin.

THE QUAKER GOODWILL CHAIN

Many Friends are anxious that the children of the Society should know more of the work, aims and ideals of the Service Committee; and in particular, that they should feel themselves a part of a movement of service, reaching out over all the world. The Service Committee has, therefore, worked out a plan for a presentation of its work and spirit in our Bible Schools.

Armistice Sunday will fall on November 10th this year, and we feel it most appropriate that on this day, our Bible Schools should present a little play dramatizing the efforts of the Committee to help create a Christian spirit of friendship and goodwill in our international and national relationships. This play will be the climax of a five weeks' educational program on the work of the Committee.

In all the Bible Schools taking part in this program, each child will be given on October 6th a ruler-bank or coin-card with places to hold five dimes. Each bank is a link in the Quaker Goodwill Chain, and above each dime-pocket is a brief description of one of our fields of service,—the Goodwill Centers, the Home Service, etc. Each week each teacher will describe one of these fields of service, from information supplied by the Committee, and each week a coin goes into the proper pocket. The dimes should be earned, if possible. At least, the children should be on the lookout for service in the spirit of the Service Committee.

On Armistice Sunday, the filled coin-cards are to be handed in, and the little play is to be given. There are two plays to choose from: "The Dime Children" and "The Service Star." Neither of these need take over fifteen or twenty minutes to present.

Letters giving full details of the plan have already been sent to Bible-School Superintendents, so far as the Committee has their names. If there are any who have not received this material, we would be glad to have them write in for it. There may also be families of Friends living at a distance from others who would like to have their children share in this interesting project. We will gladly send them, too, the instructions, and as many coin-cards as needed.

EAST AND WEST MEET IN VIENNA

The Vienna Center is a bridge between East and West. And the Hostel at that Center is the keystone of the bridge, giving hospitable opportunity for international good fellowship. Read Elizabeth Horsnail's record of four or five weeks in May and June.

"The Whitsuntide Conference of German women teachers brought us Frau Wilhelmine Lehmann and Frau Emmy Ruter of Bielefeld, who are leaders in the movement for scientific temperance teaching. The former is secretary of the International Association of teachers against alcohol, and has lectured widely in Europe and the United States. In certain parts of Germany travelling teachers on alcohol are now officially employed. The last two days of May brought Spiros Andoniades, formerly employed at the Friends Center in Saloniki, returning from a six-months' study of cooperative work in Europe; also Mr. Lewis Martin, from a year's teaching in Constantinople, who is working for his doctor's degree in Vienna; and Mrs. Helen Hargreaves, on her way from Horodec to Innsbruck. We had a very nice visit from Miss Gladys Telfer, a journalist from America, who was studying advertisements. Further we had Dr. Ribble and her child with us.

"We were very pleased to have Mr. and Mrs. Thomas Copeman from Norfolk in the hostel, they having been in Friends work in Russia.

"For the last ten days we have had three teachers (one American, one German and one English) of the American College in Sofia with us, and two Bulgarian students of the school, a boy who is going to study art in America, and a girl who is going to the hospital in Guildford for training.

"Just now we have a teacher from the American college in Smyrna with us. Frances A. Scott, an old Mission member, spent ten days in the Hostel before she went on her summer holiday."

A common phase of our time is this restiveness which leads people to revolt against every requirement which life seems to exact of them, and to throw off responsibilities as intolerable loads—family obligations, the inevitable mutual adjustments of married life, self-restraint for the public good, social tasks. It is due to the lack of this sense of being lifted and upborne which is the essence of true religion. To have first-hand touch with God is to be underpropped by him so that one is willing to shoulder both his own load and the burdens of others and when one is straining to stand up under the weight to remind one's self, "Underneath are the everlasting arms."

—HENRY SLOAN COFFIN.

A Good Day in Yucatan

By MARGARET LORING THOMAS

THE low white sandy shore of Yucatan lay along the horizon like a clean white benequen rope uncoiled from the factory we had left at Merida a few hours before. July 17 was a good day to spend in Yucatan.

The Bishop of Yucatan, wearing a well-tied black silk necktie, followed us down the gangplank. His traveling companion was a priest who had changed his black clothes for gray. He was met by a priest in an olive drab palm beach suit. The priests had not changed the expression on their faces, nor had their friends forgotten how to kiss the Bishop's ring.

The road from Progreso, our landing port, to Merida was smooth and straight. The fields on either side looked like stony New England pastures until we saw that the alder bushes were acacias and until the great stalks of the dead benequen plants, in the north called Century plants, growing near the giant cacti and "Joshua trees" changed the scene.

"Merida is very clean," is the phrase with which every friend and enemy of Merida will begin and end a conversation on Yucatan. Yucatan has both friends and enemies.

The wealthy widow on the steamer had said, "We are getting poorer. The Indians ask so much for their work in the fields now. We haven't so much land as we had." Her daughter said, in answer to my question, "Aren't the people in Yucatan happy now? They like the government?" The government? The government? It's settled now. We don't talk about the government any more."

The flags in Merida were at half mast. It was one year ago that the beloved president-elect Obregon was shot.

We visited the "People's House," a large one-story house of pink plaster. A huge portrait of Obregon was on the stage of the auditorium; an ideal auditorium with the four sides open to the winds, seating several hundred people whose slogan, "Land and Liberty," is written on the walls.

We lunched at the Gran Hotel, in the portico off the patio, cooled by the arms of old-fashioned electric fans which buzzed on the high ceiling. Ham, beef, bean soup, fish, chicken, venison followed each other in quick succession to the table. At last came the great platters of pared oranges, sliced pineapple, papaya and casaba melon.

After this feast we motored along the wide streets lined with golden or rose-colored stucco houses—many with patios as well as gardens overflowing with roses and coral flowervine. We went to the Zoo in "Central Park" and on the way

back, in one of the streets, at one o'clock, all traffic was stopped for five minutes in memory of Obregon. Around and around the Plaza we walked—if we stood still a crowd of Indians soon gathered to look at us. The plaza was bordered with laurel trees, and under the trees wandered the tiny bootblacks, so many that it seemed as if several lived under each tree, yet most of the Indians walking about were barefoot or wore sandals.

While waiting for the cathedral to open we tasted the Merida coconut milk ice cream of well deserved fame. As we left the cafe some one said, "Did you know Sandino was upstairs in the hotel where we had luncheon?"

"Who is Sandino?" asked the Japanese tourist. Immediately our group was split into two groups. I told the guide I would like to see Sandino—did he think it possible? He did not know. I hurried back to the hotel and was about to send my card up to him when one of the ship's officers rushed up and said, "Don't do that! I would advise you not to go hear him. He hates Americans and would not care any more for you than for a rattle-snake. He hates Americans." I persuaded the clerk to send my card up and soon a graceful young man in blue serge Broadway clothes came down the stairs, Senor Sandino, the General's brother. The General was not feeling well and begged to be excused. I spoke of my friends who had set out on a friendly mission to General Sandino and said I would like a message for them.

Senor Sandino went back to the General, but again he returned saying his brother wished to be excused as he was not feeling well. The General said he knew he had many friends in the United States, but he had nothing to say about his plans for the future. I asked Senor Sandino to say to his brother, the General, that he had many friends in the United States who hoped he would be able to settle his difficulties without fighting.

The newspaper correspondent, David A. Siqueiros, returning from Buenos Aires to Mexico, had an interview with Sandino and gave me permission to quote from his interview. "Sandino will return to Nicaragua as soon as he has aroused the sympathy of Latin America. He was encouraged by his reception at Vera Cruz, when he was met by great crowds of people, both rich and poor. While there Sandino and his staff placed flowers on the monument to the Mexican cadets who were killed by U. S. gun fire. Sandino hopes to have a conference in

Buenos Aires to discuss the Monroe Doctrine."

"Is Sandino a man with a personality strong enough to unite the countries of Latin America?" I asked. Senor Siqueiros answered, "Even the unorganized laborers blame the high cost of living, the treble cost of living, on the "American-money-Presidents" as they call the Dictator-Presidents of Argentina, Chile, Bolivia, Peru, Venezuela, Columbia and Cuba. Sandino is only one man. A man may not unite countries so geographically scattered, but an ideal will."

New York City.

MARCHING MEN: AND HOW!

War, as an enterprise that has only come to its most complete development with the advance of civilization, is the subject of Stanton A. Coblentz's book, "Marching, Men." People often, quite confidently, refer to war as a reversion to barbarism and savagery. I have done it myself; but such a remark is an unfair libel on our primitive ancestors. In their wildest moments they would never have dreamed of organizing their whole world for devastation and slaughter. It is only civilization that does that.

Such is the story that Mr. Coblentz traces out in his study of war. Indeed he goes back of savage man to the brute world and exonerates it from anything so callously and diabolically brutal as modern war. Through 488 pages the examination is carried, from the fighting among primitive peoples which he calls the infancy of war, through the childhood of the War-God, when Egypt and Assyria, Greece and Rome were in combat, down to the enthronement of the War-God in the nineteenth century with conscription and standardization, and the grand finale of the World War.

Just to read the book is to be convinced that the word "security" as used by war-minded people is a false coin. It makes one wonder just what the word "progress" means, and as for "honor," what place can that have in a world organized for mutual destruction?

The book was published in 1927 to sell for \$5.00, for the book is a fine piece of typographical work; but the publishers got into difficulties and the printers were left with most of the edition on their hands. The entire lot has been purchased by the Fellowship of Reconciliation, 383 Bible House, New York City, and is being sold at \$1.00 each, postpaid, in order to get them into circulation.

PAUL JONES.

Character is fundamental and it is acquired in personal fellowship which rests upon mutual and noble achievements of mind and heart. "Men and nations stand or fall as they relate themselves to Jesus and his way of life."

To Kaimosi Via South America

BY ALICE HOWLAND MACOMBER
World Traveler, Lecturer and Educator

WHEN I planned to go to South America and looking at the map saw what a straightaway it was from Buenos Aires to Capetown, South Africa, I was immediately intrigued by it, as I have absolutely no use for back tracks. But the difficulty was to get across, as there is almost no commerce between the two southern continents. However, I found a Japanese cargo boat, the *Wakasa Maru*, and shipped before the mast in search of adventure.

I had already come from New York through the Canal down the west coast of South America, stopping at all the barren white nitrate ports, going up into Peru and Bolivia and landing in Chile, where I crossed the Andes by mule over the passes and by motorboat through a chain of the loveliest lakes in the world, making Bahia Blanca and Buenos Aires eighteen days from Santiago.

Once aboard the lugger, the entire east coast of South America was mine—Montevideo, San Paulo, Santos and glorious Rio Janeiro—then across to Capetown and up all of southern, central and east Africa. I traveled by rail a devious, winding way from Table Mountain up through the ostrich feathers, the gold and diamond mines, magnificent Victoria Falls, the elephants, the lions, and the giraffes—six weeks of steady travel to reach our American Friends Missions hung on the line of the equator at the Uganda border over against the headwaters of the Nile.

When Arthur Chilson heard I was to visit Africa, he notified the Hoyts at Kaimosi, so at Capetown there was a letter of welcome to that immense Dark Continent we know less about than any other—a letter that did my heart good and was a forerunner of the loving kindness I received from all our mission workers during my three weeks' visit. From the hour when Fred Hoyt and Dr. Bond drove the thirty-five miles to Lake Victoria to meet me, to the moment when I so reluctantly left them, every opportunity, with the Fords, Bonds and Hoyts cooperating, was given me to attend the meetings, to see the schools even away out in the bush, the industrial work, and the native life that flowed in an inky current through the villages, the mud huts, the shambas and along the orange roads.

THE GARDEN SPOT OF AFRICA

I know that, like myself, none of you realize how beautiful Kaimosi is—the garden spot of all Africa, sitting on the equator with its semi-tropical verdure and its temperate climate. All the

way up and up from the Lake through that rugged Scotch Highland scenery, I wondered again and again how Arthur Chilson and his companions ever persevered to find this magnificent plateau high above the fever lowlands, looking out into "the blue" that is so intensely Africa, with unfailing springs and grateful shade. Beautiful Kaimosi Mission, set on a green hill far away with the forest at its feet, rising in terraces to where "the blue" begins—this is one's first sight of it, motoring down the orange road between the vivid green shambas. At the bottom of the hill, set above a tumbling, foaming, curving stream that rushes under the road from the reed-bordered pond, is the sawmill. In the marsh the herons wade, the golden-crested cranes spread their black wings, the Egyptian storks come to rest as they fly home for the season.

On up the hill, still in the forest shadow, one comes to the wide green lawn acres, towering shade trees, gay hibiscus and bougainville that make the Kaimosi plateau a thing of beauty always. Far to the north on a clear morning, across the great Rift Valley, are lofty Mt. Elgon's blue slopes where elephants tread a wide swath through jungles impenetrable to man. To the south, the coffee shambas stretch over rising hills and sloping valleys, long green rows of pungent fragrance. To the east, the forest climbs to the sunrise and drops again in the west to a great valley where night falls quickest at the close of day.

I arrived just at the beginning of the rainy season when the great white clouds massed behind Mt. Elgon advance at noon out of "the blue," cannonading as they come across the broad Rift Valley. The bright sunshine darkens as the filmy rainsheets float like streaming veils, then descend in a torrential storm of raindrops so large and pelting they seem like hail. The sharp lightning flickers stabbingly while the thunder rolls unceasingly, but not crashingly between the hilltops in a continuous barrage, muttering, rumbling, crescendo, diminuendo; then settles into a steady rain for the afternoon with perhaps a few streaks of sunset light in the west. Night—the first—and a tempest in Darkest Africa, but inside the fire crackles cheerily, the phonograph plays softly, "Still, Still With Thee," and though the wild wind thrashing the aloes and the eucalyptus makes the homeland seem very far away and the memory of loved ones so poignantly sweet, yet faith in a God of all the worlds brings the peace of his great understanding close within our hearts.

In the early morning every blade of grass, every leaf sparkled with its rain-drop diamond, a world of gems, Africa's greatest wealth, in the arriving sunshine. It was early morning, too, for the chapel bell called to service at six. Then came breakfast and even before we finished, a dozen foremen were waiting at Fred Hoyt's office steps for the day's orders; a Bible class for teachers (native) taught by Alta Hoyt; while at the back door was an even larger group of women, each with a baby in her blanket or astride her hip, and younger boys carrying loads of wood on their heads, some emaciated chickens, a small package of greens, a few eggs to sell, or wanting mealies or advice. They are just children, always in need of something which is the reason why our workers never finish a day's work, for in addition to a regular department in each case they have innumerable side lines of duties such as writing textbooks, translating the Scriptures, collecting folklore, adding new songs to the hymnals—and much of this work will be simplified when a standardized dialect is agreed upon by the English Government and the various groups of missionaries now considering it.

First Day morning I motored perhaps ten miles, to Lirhandia, up and over the green hillsides between small fields of mealies and banana plantations. Near a muddy stream were the native mills, a half dozen round, stone buildings with grass roofs where the kaffir corn is ground into meal and flour and kept in the round baskets that look like beehives. Nearby was a native duka, a little store, a local "hotdog" stand where a squatting native dispensed a kind of meal soup, and close by the big native Sunday market held on the hilltop by non-Christians. Here were hundreds of natives bringing huge bundles of wood from the faraway forest areas, for they think nothing of walking twenty miles; cattle slaughtered and cuts sold while you wait; chickens squawking at the end of a string; and as far as you could see, came more natives, leading cattle, goats, and carrying huge calabashes and gourds on their heads. These hilltop plateaus, green-carpeted and tree-shaded with wonderful vistas off over the broad valleys, are the meeting places for mission work, for markets, for shauries. For mission work instead of the former large mud huts with grass roofs, the Friends have now fine brick buildings, built of native clay-brick by native labor and roofed with native timber through the untiring efforts of Fred Hoyt, his sawmill and his industrial school, a combination that has produced the comfortable homes and the hospital and chapel, the schools and dormitories on the central station, and the home and church at each of the other outlying stations as well.

(To be continued)

QUAKERDOM • AT • LARGE

Lest Friends might be over anxious concerning conditions in Palestine because of the violence attending disturbances between Arabs and Jews as reported by the newspapers in which American students among others lost their lives in Jerusalem, a cable came from A. Willard Jones at Ram Allah to the offices of the Mission Board here that all our missionaries there are safe.

* * * *

On his page of British Table Talk in *The Christian Century* last week, Edward Shillito says "It will scarcely be necessary to send across the Atlantic a commendation of Dr. Rufus Jones' beautiful book of memories, *The Trail of Life in College*. It is one of those books which not only introduce the reader to the spiritual history of the author—a history of peculiar interest—but keep alive for all who came after the college at Haverford in the days when Dr. Pliny Chase was teaching." Those who have read the book will be ready to agree and share in the cordial commendation.

* * * *

Henry T. Hodgkin plans to spend a month in the early fall in this country in conference with Friends relative to the new Quaker school. Two important features of this visit will be a trip in the field of the middlewest between the 16th and 20th of September, and a week-end retreat with the Board. He is particularly interested on this occasion to meet with those who are considering taking work in the center. After a further period of preparation in England, he will move to America with his family in January next and assume the active direction of the enterprise.

* * * *

Germany and Quakerism is the title of a brief review of Wilhelm Hubben's recent book "*Die Quaker in der Deutschen Vergangenheit*" which is considered "a valuable contribution to the history both of Quakerism and of religious thought in Germany." The book concludes with a generous tribute to the service of American and English Friends in Germany since the war and a short account of the origin of the groups of Friends now beginning a new and sturdy life, which may well prove to be the first chapter in the history of "German Quakerism" on a larger scale and with more significant consequences for the German people.

* * * *

When the Sherwood Eddy party was in Berlin they had an interesting interview with Professor Albert Einstein the famous mathematician, according to

Paul Hutchinson in his editorial correspondence for *The Christian Century*. Sherwood Eddy being eager to draw him out on religion took Eddington as a means of doing it. "At the first mention of Arthur Stanley Eddington's name," he says, "Einstein's face lit up and he became animated to a far greater extent than before. The German adjectives which he bestowed upon the Cambridge physicist indicated a deep-seated admiration." Yet, as an absolute determinist, he was not ready to agree with Eddington the Quaker in thinking that "the veil of the unknown falls in the center of the atom," or to accept his statistical theory "with devastating implications for a complete determinism." Jesse H. Holmes of Swarthmore College shared in the discussion.

NEWS OF OUR MEETINGS

Van Wert Quarterly Meeting was held at Van Wert, Ohio, August 3. Meeting on Ministry and Oversight was held at nine o'clock with a deep spiritual feeling being manifest. For the first time a Young People's meeting was held and a very interesting talk was given them by Aaron Napier of New Castle, Indiana. Plans will be made for another such meeting in November. The devotional hour of the morning was opened with music by Thomas and Clara Weisenborn of Lynn, Indiana, after which several short messages were given by the visiting ministers. After partaking of a bountiful dinner served by the ladies, the business of the day was taken up. Reports from most of the committees were encouraging. On Sunday morning, the message was given by William Wright of Celina, Ohio. He is a product of Van Wert Quarterly Meeting but has been unable to carry on any active work the past few years on account the loss of his eyesight. Sunday evening, Tennyson Lewis of Goldsboro, N. C., a former pastor of Van Wert local meeting, brought the message. He and his wife tarried in Van Wert a few days to renew old acquaintances. Visitors were as follows: George W. and Christie Bird of Knightstown, Thos. and Clara Weisenborn of Lynn, Ira Johnson of Lynn, Aaron Napier of New Castle, Tennyson and Alice Lewis of Goldsboro, N. C., and Herbert Haldy of the Central Mission Friends Church in Van Wert. All ministers of the Quarterly Meeting were present but one.

* * * *

The congregation of the First Friends Church, Van Wert, Ohio, has invited

their present pastor, Oscar H. Trader, to serve them another year. This will be his fourth year in Van Wert. The work is progressing nicely in all departments.

* * * *

The Summer Assembly of Kansas Yearly Meeting Christian Endeavor Union convened August 12-15, at Bide-a-Wee Camp, eight miles north of Wichita. The Assembly was a great success, the number of registrations being greatly increased over last year. At this thirteenth annual session of the Conference, 287 were registered and about 200 were in attendance. The messages of Howard Cope, of Marshalltown, Iowa, who was the principal speaker, were inspiring and thought provoking. Arthur B. Chilson, returned missionary from the African field brought the closing address of the Assembly, Thursday evening. The banner for pre-registrations was awarded to Hesper Quarterly Meeting which had a total of forty-two, or over 100% of their quota. The need of a new meeting place for next year is evident as the present camp can not take care of the increasing number of those becoming interested in this Assembly. Classes were conducted in a very efficient and helpful way by Carl Byrd, Oscar Battin, Bertha Sumpter, and Howard Cope. The spiritual tone of the meetings throughout was very high, the vesper services being filled with a deep sense of real worship and reverence in the hearts of all who were helped to a clearer vision of the task, a deeper love for the Master, and a deeper sympathy for our brother, because of the moments spent at the Assembly of 1929.

* * * *

The Missionary Society of the Friends Church at Carthage, Indiana, held the last meeting of the year, August 21, at the church. Lillian E. Henley gave a summary of the year's work, assisted by Mattie Clark who gave a report of the "Home Mission" work of the "Five Years Meeting." Mary Ann Kullmer, daughter of Stella Gause Kullmer of Detroit, Mich., gave a violin solo which was much appreciated. The society had pledged \$300 for Missions and raised \$310. Following this interesting program, a pitch-in supper was served on the beautiful church lawn.

* * * *

Walnut Ridge Quarterly Meeting was held at Carthage, Indiana for the first time in seven years, on August 10. Charles E. Hiatt gave a helpful message at the eleven a. m. session. By request, Clyde O. Watson brought an inspiring message on "Building the Bible School."

A sumptuous dinner was served at the noon hour, followed by the business meeting held in afternoon. The crowning service was Sunday afternoon at which time E. T. Albertson, General Secretary of Indiana Council of Religious Education, brought a most helpful message to the young people and Bible School workers on "The Challenge of Youth."

* * * *

Miami Quarterly Meeting was held at Caesar's Creek near New Burlington, Ohio, on August 10. The church was filled, and folks stood on the outside while Harry L. Leasure, the pastor of the Grassyrun Church brought the message of the morning using as his topic the word "Attitude." He insisted that each have the right attitude toward God, the church as a whole, the home church, the state, the nation, and our fellowmen. Jane M. Carey, the former pastor of the church at Caesar's Creek was the other visiting minister present, and assisted in the service. The usual business under the capable leadership of William H. Mendenhall and Maria Elbon, as clerks was transacted. At the close of the business session, all went to the yard, where under the shade of God's beautiful trees, the table was spread, not only with the necessities, but the luxuries of life. The ladies of Caesar's Creek served lemonade. Many lingered until late in the evening visiting with their friends, and renewing old acquaintances, while the children, as of the past generations enjoyed walking the stone wall, which surrounds the beautiful city of the dead.

MONKTON RIDGE MEETING
ACTIVITIES

The Sunday Meeting for worship has been well attended during the summer. Through the efforts of Caroline E. Miles a group of girls and women has sat on the platform and led the singing.

On Sunday evening, June 23, a united Children's Day program was given by the children of the three Sunday Schools in town. It was well attended and much appreciated.

The two weeks' Daily Vacation Bible School held in July was a decided success. The enrollment was forty-two with an average attendance of thirty-eight. Great interest and a fine spirit were manifested in all three classes. At the closing exercises a good program was given and there was an exhibition of both class work and handcraft.

The Women's Missionary Society has been held regularly. They have done much toward increasing interest in the work and support of missions. Two ice cream socials were held, one at Harvey Russell's home on June 27 and one at Lee Russell's on August 12. Elizabeth L. Hazard, Yearly Meeting Field Secretary, who attended Quarterly Meeting at

War! Behind the Smoke Screen

BY WILLIAM C. ALLEN

In this convincing portrayal our Friend pictures modern warfare in all its futility. After dealing with the direct and indirect causes of war, the author pictures all its horrors with great vividness. His solution to the situation is one of education—the teaching of the younger generation that “there is no grip like the grip of friendship, fair dealing and love.”

FRIENDS BOOK AND SUPPLY HOUSE

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Richmond, Indiana

South Starksboro, was at the latter. She did much toward making the evening one of enjoyment.

At the W. M. S. held at the parsonage on August 15, three members read extracts and gave information on the work in Jamaica, Palestine and Cuba from the sixth joint annual report of the American Friends Board of Foreign Missions and the Board of Home Missions of the Five Years Meeting of Friends in America.

A QUAKER EXORCIST

The July number of the Willamette University *Alumnus*, Salem, Oregon, under the title of “He Wants to Know,” publishes a lively and appreciative sketch of our Friend, Sceva B. Laughlin, a prominent member of the University faculty. We quote the following illuminating excerpts:

“Of course the first item is the given name, Sceva, which means, ‘exorcist,’ or a destroyer of devils. Turn to Acts 19 for the original, but come to New Providence, Iowa, for the beginning of this modern exorcist. Born a Quaker, he has remained such and has added some convictions concerning prohibition, war, race, eugenics and not less than a hundred other questions. In fact, he is Willamette’s unparagoned questioner. He wants to know about things which the ordinary man never heard of; and he has a way of finding a terrifying array of facts. He even inoculates his students with the virus of insatiable curiosity, sending them to the asylums, penitentiary, merchants, factories, libraries to ask questions. He is not the father of the questionnaire, but he believes in it; he is even accused of aiding and abetting in its use. He will walk a mile for a fact; when he has a family of them collected he goes into a seance and makes a deduction. For example, he reads ‘Who’s Who’ from Aaron to Zygmman to learn how many Quakers are listed; he then is prepared to demonstrate that civilization would progress seven and eight-

tenths times faster if everyone became a Quaker.

“All this is because Sceva Bright Laughlin, A.B., A.M., and Ph.D., is a sociologist, just naturally so. He is interested in people, likes to take groups of ‘em to pieces to see the wheels go round—and why? He thinks sociology is the one really resultful department in a college: language, history, science and philosophy are good enough as preparatory subjects: and for a student not to know sociology is both a crime and a calamity. Of course Robinson Crusoe didn’t need it while alone, but when Friday joined him he immediately should have formulated a social program. It would have been a simple problem to him, but nowadays there are so many Crusoes and Fridays jumbled together with conditions changing overnight that a modern sociologist knows exactly how Mr. Sisyphus felt over his job. However, the stone of the sociologist doesn’t always roll down the hill: his trouble is that the hill becomes higher every day. Yet some working principles are established and the social machine need not be a bunch of wheels thrown together.

“Dr. Laughlin believes that if legislators and reformers acted on these principles there would be less lost motion, less friction and consequently more progress. This dictum is axiomatic with him and he is a propagandist of facts, with the zeal of a crusader. Being a Quaker, he is rather quiet about it, though the conviction is there, strong as fate, for he is an ‘exorcist.’ Yet there is nothing dour about him: he chuckles a good deal and carries a smile as cordial as sunshine.”

We have quoted at length as a personal mark of appreciation of the splendid work which our Friend has been doing for several years in Willamette University, a Methodist institution, and in Oregon’s capital city. We know of no one who has been letting his Quaker light shine more effectively. Incidentally, too, the sketch itself is spicily readable.

THE FINE ART OF GIVING

By CHARLES R. BROWN

Outlet as well as intake is imperative if we are not to become green, scummy, stagnant pools. Fine impulses within the heart are worse than useless except they find prompt and wholesome expression in finer forms of effort. Retained, they wither and die, poisoning the springs of action. The most direct mode of expression is to be found in giving—in time, money, strength, and interest—to needy lives and to worthy causes.

The work of religion, like all good work, must have a sound financial basis in order to exist. The necessity for money had best be not furtively hidden away behind any sort of camouflage. Let the church stand out in the open frankly asking for funds in order to carry on her work. Then let every Christian know that if he would not find himself rejected of the Lord in the day when the books are opened there must be some rightful proportion between his scale of expenditure and of accumulation and his scale of giving.

DAILY BIBLE READINGS

Lesson for Sept. 15. Teaching the Law of God. Nehemiah 8:1-3, 5, 6, 8-12.

Golden Text: The opening of thy words giveth light. Psalm 119:130.

M. Reading the Law Commanded. Deut. 31:9-13.
T. Joshua Reading the Law. Josh. 8:30-35.
W. Ezra Reading the Law. Neh. 8:1-6.
T. Rejoicing in the Law. Neh. 8:8-12.
F. Jesus Reading the Law. Luke 4:16-21.
S. Teaching the Law at Home. Deut. 6:1-9.
S. Love for God's Law. Psalm 119:97-104.

BIRTHS

FURNAS—To Paul J. and Elizabeth A. W. Furnas, Woodbury, New Jersey, August 19, 1929, a son, Paul J. Jr.

MARRIAGES

EDGREN-HOOVER—At the home of the bride's parents, Oskaloosa, Iowa, July 26, 1929, Anna Marie, daughter of Charles A. and Mamie Hoover, and John E. Edgren. I. Lindley Jones, minister.

FRAZER-MORGAN—At the summer home of the bride's brother, Fred L. Morgan in North Weare, New Hampshire, August 26, 1929, Catherine L. Morgan and Oliver M. Frazer, Dr. Clarence A. Vincent officiating.

HAWORTH-MCCRACKEN—At the home of her brother, Joseph McCracken, August 12th, 1929, Bertha McCracken and Charles C. Haworth. William E. Allen, minister. They will reside at Salem, Oregon; where Charles Haworth is pastor of the South Salem Friends Church.

WINTERS-HANSON—At the home of the bride's parents, Charles E. and Mildred Hanson, near Oswego, Oregon, August 16, 1929, Gwendolyn Marie Hanson and Charles Winters. Gervas A. Carey, minister. The bride is a granddaughter of John Frederick Hanson, well remembered Friends minister, who was influential in bringing Prohibition to his native land, Norway, and who was long active in behalf of both Prohibition and Peace in this his adopted country. Both

young people were graduated from Pacific College last June. They will reside at Arrow Creek, Montana, where both are engaged in the public schools, he as principal.

DEATHS

ARNOLD—At Whittier, Calif., August 8, 1929, Anna Cook Arnold, wife of J. Clem Arnold, daughter of Dr. C. J. and Eva Cook and granddaughter of Dr. Elias Jessup, pioneer in reform, religious and educational activities throughout the west, in her 51st year. Born in New Providence, Iowa, she moved with her parents to Whittier, was married in 1900 and lived for a time at Berkeley and Los Angeles returning to Whittier in 1912. An active member of the Friends Church, College Auxiliary, and various social clubs in Whittier, she gathered around her an unusually large circle of mutually loyal friends. Hers was an unusual power of forming and maintaining friendships. The husband, a son, Jerrold C., and a grandson, J. C. Jr., survive her, also three sisters.

HAROLD—On April 28, 1929, Lemuel Harold, son of Nathan and Betsie Hawkins Harold, aged 90 years. Born at Carmel, Indiana, he was a lifelong Friend and was the last of the family of seven sons and one daughter. Four of his children survive him: Matilda Ratliff of Indianapolis; Arthur O. of Danville, Ind.; M. Aldus of Elkhart, Ind.; and Harriett H. Butler of Indianapolis, Ind. Interment at Walnut Ridge, near Carthage, Indiana.

HENLEY—At the home of his son, Clyde Henley, Carthage, Indiana, July 6, 1929, Owen S. Henley, son of Thomas and Abigail Henley, in his 83rd year. He was educated in the "Old Friends School" at Carthage and at Earlham College. He was for years a faithful Bible School teacher and was much interested in the early history of the Friends Church and of the community. For regular ten years' attendance at the Bible school he had been awarded a gold pin. Two sons:

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Clyde C. of Carthage and Earl B. of California, survive him.

HENLEY—At her home in Carthage, Indiana, August 5, 1929, Sarah Henley, daughter of Charles and Tamar Henley, aged 79 years. A birthright member of Friends, she lived a faithful Christian life. She was graduated from Earlham College with high honors. Caroline H. Righter, an only sister, and a niece, Lillian Coleman, are the remaining members of the family. Clyde O. Watson was in charge of the funeral service at the home.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Arnold B. Vaught, Pastor, 5618 Drexel Ave. Telephone Midway 0213. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane E. Summerhayes, address, 3580 Lossing Street, Cincinnati, Ohio. Visitors welcome.

DETROIT, MICHIGAN

Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor Ira C. Dawes, 2662 Pasadena Ave. Phone Arlington 7532J. Church Phone, Euclid 4088.

LOS ANGELES, CALIFORNIA

Friends Meeting, 950 W. 17th St., corner of Toberman. Sabbath Meeting for worship, 11 a. m. Bible School, 9:45 a. m. H. R. Keates, Minister.

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